

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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VOL. XIX.

Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SANDWICH ISLANDS.

Continued from page 365.

ISLAND OF HAWAII.

Kailua, Asa Thurston and Artemas Bishop; missionaries; and their wives.

Kaavaloa, Cochran Forbes, missionary; and wife. **Hilo**, Joseph Goodrich, Sheldon Dibble, and David B. Lyman, missionaries; and their wives.

Out-stations at **Hakalau** and **Kuola**.

Waimoa, Dwight Baldwin, M. D. and Lorenzo Lyon, missionaries; and their wives.

Out-stations at **Kavaihae**, **Hamakua** and **Kohala**.

ISLAND OF MAUI.

Lahaina, William Richards, Lorrin Andrews, and Ephraim Spaulding, missionaries, M. D. physician; and their wives, and Miss Maria C. Ogden.

Wailuku, Jonathan S. Green and Reuben Tinker, missionaries; and their wives.

ISLAND OF MOLOKAI.

Kaluaaha, Harvey R. Hitchcock and Lowell Smith, and their wives.

ISLAND OF OAHU.

Honolulu, Hiram Bingham and Ephraim W. Clark, missionaries; Geiret P. Judd, M. D. physician; Levi Chamberlain, superintendent of the secular concerns of the mission; Andrew Johnstone, teacher of the Oahu Charity School for children of foreign residents; Stephen Shepard and Edmond H. Rogers, printers; and their wives.

Waialua, John S. Emerson, missionary; and his wife.

ISLAND OF KAUAI.

Waimoa, Samuel Whitney and Peter J. Gulick, missionaries; and their wives.

William P. Alexander, Richard Armstrong and Benjamin W. Parker, missionaries; and their wives. Stations assigned on their return from the Washington Islands, not known.

Mr. and Mrs. Ruggles returned in consequence of the protracted illness of Mr. R. They brought their own children, one of Mr. Bingham's and one of Mr. Whitney's. Mr. and Mrs. Ruggles constituted a part of the original mission, and for more than 12 years have been exemplary and useful laborers on the islands.

TABULAR VIEW OF THE STATIONS.

Congregations.	A. M. P. M. Readers.			Churches.			Whole No.
	A.	M.	P. M.	Admis.	Can.	Whole No.	
Kailua, 700	400	1099	76				104
Kaawaloa, 700	400	2500	117	14			85
Hilo, 800	400	2259	201		1		17
Waimoa, 100	1000	300	174				8
Lahaina, 800	200	1818	221	42	40		187
Wailuku, 800	200	750	139	2			9
Kaluaaha, 1000		500					209
Honolulu, 1000		3100	286	8			
Waialua, 1000		1600	76				50
Kauai, 1000		2977	140	6			
Total,	20184	1450	72	41			660

There has been a decrease in the congregations, and the attendance is more variable. A new and well built church was completed by the natives last year. Protracted meetings have been held at Waimoa, Kaavaloa, Hilo, and Waialua. At Hilo the effect of two such meetings with a short interval, was analogous to a revival. At most of the stations there is a great diminution of scholars. Station schools have been formed for the better instruction of the teachers. The High School at Lahaina, under Mr. Andrews, had 91 scholars in the year. Great inconvenience is experienced for the want of books, and it is difficult to prepare them in the midst of so many cares and labors. About 300 pages of new matter have been published, making the whole extent of the Sandwich Islander's library 1988 pages. The printing during the year amounts to 9,436,000 pages. About one half of the Bible has been translated, the New Testament, Deuteronomy, and parts of six other books printed.

The Committee closed their notice of this mission with remarking, that it becomes the patrons of missions among the heathen to understand what are the proper evidences that the holy cause is making progress. Mind, among such a people as the Sandwich Islanders, to a great extent is dormant: and it was not to be expected that the heart, however opposed by nature to the gospel, would at once rise in determined opposition to it. The direct tendency of our efforts, however, is to rouse both the intellect and the heart to action; and if the latter be unsanctified, we may expect to behold tokens, more and more unequivocal, of its hostility to truth and holiness. At the Sandwich Islands there is yet far more of apathy than opposition. But opposition must be expected before the gospel is victorious through the nation, and it will doubtless indicate an onward progress of the truth, rather than the reverse.

The mission to the Washington Islands has been given up, with the approbation of the committee; and it is but justice to say, that the courage, en-

terprize and self-denying zeal with which these brethren and their wives prosecuted their mission for eight months, in some instances most appalling to flesh and spirit, entitle them to the unabated confidence and affection of the members of the Board.

PATAGONIA.

William Arms and Titus Coan, *missionaries*.

The report contains copious extracts from the instructions given to Messrs. Arms and Coan for an exploring mission, exhibiting the amount of information previously in possession of the committee, and the points presented, concerning the countries they intended to visit. Through the liberality of Silas E. Burrows, Esq. of New York, they were afforded a gratuitous passage to Patagonia, and were assured of all his influence in securing the friendly assistance of ship-masters, &c. The principal field of investigation was designed to be Western Patagonia, from the southern limits of Chili to the Strait of Magellan.

"Your first endeavor will be to ascertain as precisely as possible, the places of most frequent resort for sealing vessels, especially for those belonging to the generous patron of this exploring mission. How much time you shall bestow upon the islands, and particularly the large island to which the name of Wellington is given on the chart, it will be for you to determine after passing the strait. At the northern extremity of Wellington Island lies the Guaianeco group, of which Capt. Morrell gives a very flattering description in a letter which you have seen. There he recommends the establishment of a mission. In his published journal he also recommends a mission on the peninsula of Tres Montes, which is somewhat further north, but perhaps too near the papal mission in the archipelago of Chiloe to render it the most desirable situation. He represents the natives as to be found in considerable numbers among the islands of the western shore and on the strait; and his account of the country as a whole is certainly very favorable. Yet it is not to be denied, that the descriptions we have seen of the country are not all by any means reconcilable. All, however, represent the coasts and islands as inhabited. The climate is undoubtedly humid to an extraordinary degree, but it does not appear to be unhealthy; and Capt. King in a paper read before the Royal Geographical Society of England, represents the atmosphere of the Straits as possessing some peculiar quality favorable to vegetation, and preserving it uninjured when the mercury is several degrees below the point of congelation."

CHEROKEES.

"Owing to the operation of the laws of Georgia, relating to lands in the Cherokee country, the mission families have been obliged to remove from two stations, and another has been relinquished, leaving the present number only five.

BRainerd.—Samuel Austin Worcester, *missionary*; John C. Ellsworth, *teacher*, and *superintendent of secular affairs*; John Vail, *farmer*; Answorth E. Blunt, *mechanic*; Dr. Elizur Butler, *physician and catechist*—and their wives; Delight Sargent and Catharine Fuller, *teachers*.

Carmel.—Daniel S. Butrick, *missionary*; and his wife.

Creek Path.—William Potter, *missionary*, and his wife; Erminia Nash, *assistant*.

Willstown.—William Chamberlain, *missionary*, and his wife; Nancy Thompson, *assistant*; John Huss, *native preacher*.

Candy's Creek.—William Holland, *teacher and catechist*, and his wife; Stephen Foreman, *native preacher*.

Miss Sophia Sawyer has continued her school at New Echota during the year, and has resided in the families of Cherokee friends since the removal of Mr. Worcester from that place. During the last fall and winter, the person claiming, under the laws of Georgia, the land on which the buildings and improvements at Haweis are situated repeatedly demanded of Doct. Butler, the immediate possession, and threatened forcibly to eject him and his family. As there was, however, an Indian field on the same lot, Dr. B. supposed the law gave the drawer no title to take possession, till the Indian title should be extinguished. The claimant proceeded to appropriate to his own use the building occupied for a school house and place of worship, and also one or two of the best rooms in the dwelling house, together with the stables, &c. At length, by persuading the Indian who owned the field adjoining the mission lands, and who could not read the English language, to sign a paper of an import very different from what he supposed, as he said, the claimant extinguished the Indian title and the premises were appraised and delivered over to him by the authorized agent of Georgia. The buildings and improvements were probably worth from \$1000 to \$1200. The mission family removed to Brainerd, Feb. 12.—Dr. Butler spent the summer on a visit to his parents in Massachusetts and has now returned, with the expectation of removing to the Arkansas Cherokees next spring. Under similar circumstances, Mr. Worcester removed from New Echota to Brainerd, March 13.

ARKANSAS CHEROKEES.

Dwight.—Cephas Washburn, *missionary*; James Orr, *farmer and superintendent of secular affairs*; Jacob Hitchcock, *steward*; Asa Hitchcock, *teacher*; and their wives; Aaron Gray, *mechanic*; Mrs. Joslyn, Mrs. Lockwood, Ellen Stetson, Cynthia Thrall, and Esther Smith, *teachers and assistants*.

Fairfield.—Dr. Marcus Palmer, *missionary and physician*; his wife; and Jerusha Johnson, *teacher*.

Forks of Illinois.—Samuel Newton, *teacher and catechist*; and his wife.

During the year, this mission has been greatly afflicted with sickness, which has terminated in the removal of three of its members, Messrs. Joslyn and Lockwood, and a daughter of Mr. Hitchcock. No extensive or powerful revival has been enjoyed, though considerable religious feeling has been manifest at times in some districts. At Dwight there has been much serious inquiry after the way of life, and it is believed that 10 or 15 have been renewed by the Spirit of God. Others are anxious concerning their spiritual state; and in the settlement, consisting almost entirely of full-blood Cherokees, and formerly very ignorant and wicked, a great reformation in morals is visible. Instances of hopeful conversion have occurred in other parts of the nation. Two in whom the missionaries had great confidence, have been excommunicated. The Cherokee Bible Society held its anniversary in June, at which great joy

was expressed at receiving portions of Scripture printed in their language; and \$100 dollars was subscribed towards translating and publishing the whole Bible. The school at Dwight has about 80 pupils.—The boarding school under the superintendence of Dr. Palmer, but supported principally by funds appropriated by the Cherokees, has succeeded well. Proposals have been made for establishing itinerant schools; and Capt. George Vashon of the U. S. agent, who in a most liberal and exemplary manner seconded every effort for the intellectual and moral improvement of the Indians, has generously offered \$100 from his private funds for the outfit, and \$30 annually for the support of such a teacher. Whole number of pupils in the tribe, 175. The death of the distinguished chief, Col. Walter Webber, is a heavy loss both to the mission and the Cherokees. The dealings of God towards the Brown family, with which Col. Webber was nearly allied, have been very remarkable; not less than 25 or 30 of the immediate connections of the family have been professedly pious, all but two of whom have died in the faith, or are now adorning the doctrine of God our Saviour.

CHICKASAWS.

MONROE.—Thomas C. Stuart, *missionary*, and his wife.

TIPTON Co. Tenn.—Hugh Wilson, *missionary*, his wife, and Prudence Wilson.

Divisions have prevailed between the half-bloods and full-blood Chickasaws; and white settlers have continued to press into the nation. Intoxicating liquors and other means of corruption abound and great confusion and wickedness prevail.

CHOCTAWS.

—Cyrus Kingsbury and Cyrus Byington, *missionaries*; and their wives.

WHEELLOCK.—Alfred Wright, *missionary*, and his wife.

BETHABARA.—Loring S. Williams, *missionary*; and his wife; and Eunice Clough, *teacher*.

CLEAR CREEK.—Ebenezer Hotchkin, *catechist*; his wife; and Anna Burnham, *teacher*.

BOK TUKLO.—Henry R. Wilson, *missionary and physician*.

—Samuel Moulton, *teacher*; and his wife.

The arrangements with the families which had been connected with the mission to the Choctaws before their removal being completed, and the movable property of the Board disposed of, and the last of the Choctaws having left the country, Mr. Kingsbury left the nation last fall. Mr. Byington was occupied at Yok-not-chaya till May, with the Choctaw dictionary and grammar. Mr. Kingsbury has been engaged in exploring tours, first to the Choctaws of the west, and since to various savage tribes, in which last service Mr. Byington has now joined him, after taking his family to Marietta, Ohio.

The whole number of Choctaws removed has been about 15,000.

CREEKS.

John Fleming, *missionary*; and his wife.

The station of Mr. Fleming is about 7 miles from Fort Gibson.

OSAGES.

UNION.—William F. Vaill and William B. Montgomery, *missionaries*; Abraham Redfield, *mechanic*; and their wives.

HOPEFIELD.—William C. Requa, *farmer and catechist*; and his wife.

BOUDINOT.—Nathaniel B. Dodge, *missionary*; and his wife.

HARMONY.—Amasa Jones, *missionary*; Daniel H. Austin, *mechanic and steward*; Samuel B. Bright, *farmer*; and their wives; Richard Colby, *mechanic*; John H. Austin, *teacher*; and Mary Estris.

No important changes have occurred in the religious state or prospects of this mission during the past year.

PAWNEES ON THE PLATTE RIVER.

On the fifth of May, Rev. Samuel Parker, Rev. John Dunbar, Mr. Samuel Allis, Jr. left Ithica, N. Y. on an exploring expedition among the tribes near or beyond the Rocky Mountains, but authorized to visit the Pawnees.

SIoux.

Dr. Thomas S. Williams, who had been a respectable physician in Ripley, Ohio, and then a member of Lane Seminary, was appointed last spring to visit the tribes north of Missouri to see what could be done for them. He first went to Fort Snelling, at the mouth of the St. Peters, where he was kindly received by Maj. Taliaferro, U. S. agent, and Maj. Bliss, commandant, who both manifested much interest for the improvement of the Indians, and pledged themselves to favor the effort in all suitable ways. He then came down the river to Rock Island, where he met Rev. Mr. Marsh and a band of Stockbridge Indians deputized to visit the Sacs and Foxes, with whom the former claim an affinity, and for whose spiritual interest they felt solicitous. Here also Messrs. Kingsbury and Byington arrived in time to unite their counsels in laying plans for further operations. Finding the Sioux more inclined to receive teachers, and judging the opening for missionary labor to be more favorable, it has been determined to make a commencement near Fort Snelling, before the approach of coming winter, with the following missionaries.

Thomas S. Williamson, *missionary and physician*; Jedediah D. Stevens, *licensed preacher*; Alexander Huggins, *farmer*; and their wives; Sarah Pooge and Lucy C. Stevens, *assistants*.

OJIBWAYS.

LA POINTE.—Sherman Hall, *missionary*; John Campbell, *mechanic*; and their wives; Delia Cook, *teacher*, and Sabrina Stevens, *assistant*.

YELLOW LAKE.—Frederic Ayers, *catechist*, and his wife; Joseph Town, *teacher and mechanic*; and Hester Crooks, *native teacher*.

BEECH LAKE.—William T. Boutwell, *missionary*. The family at La Pointe were visited by severe sickness during the fall and winter, which is attended with peculiar trials in a wilderness where no nurses, no physician, few medicines or other alleviations, are to be obtained. A church has been formed at La Pointe, of 12 members, including the members of the several mission families. Schools have been

taught at the three stations, embracing in all about 40 or 45 scholars, most of them irregular in their attendance. An effort with some success has been made at Yellow Lake, to induce them to abandon their wandering habits, and cultivate the soil. The land is good, and produces all the grains of the northern states.

MACKINAW.

William M. Ferry, *missionary*; Lucius Geary, *superintendent of secular affairs*, and their wives; Mason Harsey, *teacher*; and Eunice O. Osman, Elizabeth M'Farland, Hannah Goodale, Persis Skinner, and Jane Leavitt, *teachers and assistants*.

The secular affairs of the station have been brought within narrower limits, and the amount of hired labor diminished. The number of boarding scholars attending the school is also less.

STOCKBRIDGE INDIANS.

Cutting Marsh and Abel S. Barber, *missionaries*; Chauncey Hall, *teacher*; Mrs. Barber and Mrs. Hall.

The report gives an interesting account of the visit paid by a deputation of the Stockbridges to the Sacs and Foxes. Progress has been made in the removal of the tribe to their new town, about 20 miles distant.

MAUMEE MISSION.

Isaac Van Tassel, *missionary*; William Culver, *teacher and mechanic*, and their wives.

This station is about to be abandoned.

NEW-YORK INDIANS.

TUSCARORA.—William Williams, *missionary*, and his wife; Elizabeth Stone, *teacher*.

SENECA.—Asher Wright, *missionary*, and his wife; Asenath Bishop, *teacher*.

CATARAUGUS.—Asher Bliss, *missionary*, and his wife.

ALLEGHANY.—William Hall, *teacher*, and his wife.

LATE INTELLIGENCE FROM MR. KINCAID.

Ava, March 25, 1834.

Nearly four years have now passed since I left Philadelphia—the time appears very short, every day brings along so much labor, and labor too of so much urgency, that I have no time to cherish a desponding thought. The climate of Ava I find very trying to the constitution—in Moulmein and Rangoon the nights are cool, and much of the time you have fresh breezes from the sea, but here for about nine months the heat is uninterrupted by a single shower of rain, or hardly a breath of wind; after perspiring the whole night, you rise in the morning as much exhausted as when you lay down. Besides, the streets are not paved, and the dust rises in clouds so as to be nearly suffocating. Thousands of the inhabitants have been swept off in a few weeks past, by the small pox; we often see them carrying three persons rolled in one mat, to the place of burning.—Some houses near us where four and five persons lived, are now left desolate, all are dead. In this disease Burman physicians never administer cathartics, and never allow the clothes to be changed, the patient to be washed, or fresh air to come to his

room, and to this course of treatment I attribute the malignant nature of the disease in this country; nine out of ten die before the ninth day. I had four school children taken down with the small pox, and I determined to pursue a different course, though their parents could hardly be controlled; I kept their bowels gently open, had them kept clean, gave them wholesome diet, and kept them constantly in the air—they all did well, being hardly confined at all—these facts excited attention, and many came begging for medicine; having very little of the stock I brought with me from America, I was obliged to refuse them.

By communications made to the Board, you will learn particulars relative to Ava. Br. Cutter arrived the first of January, and immediately put the press in operation. For ten months the gospel has been preached publicly, and books to a large amount have been distributed in this city and the neighboring towns. One of the Woon-Gees has often threatened, and twice he has delivered a pretended order from the King, directing me to leave the Empire.—From other officers of Government I have learned that it was not the King's order, and of course paid no attention to it. The other day we were summoned to the Royal Court, and questioned with much precision. Such things we must expect, but if the door is not shut we will rejoice. We have a number of interesting inquirers—we have a small school of boys, and if we had the things necessary Mrs. K. and Mrs. C. could have a large school of girls from among the first families in the city. Will the sisters in your church make up a small box having scissors, needles, thread, thimbles, remnants of chintz and such like articles? Here nothing of the kind can be obtained. If we can get schools going, it will do much towards gaining the confidence of the people, and thus further the cause of Christ. Four have been baptized, and two others are expected soon. In your supplications before God, plead for Ava, this great city, full of idolatry. I often feel that the time of Burmah's deliverance is near at hand. As I have had but a few minutes notice of this opportunity for sending letters, you will excuse the brevity of this note. Remember me affectionately to Mrs. Dagg and the family, also to other Christian friends in Philadelphia. I wish to hear from you all very much; to know how the Missionary Society is prospering, and to learn if new churches are rising up in the middle and Western part of the State.

I hope to hear that your health continues to improve. In much haste,

From your ever affectionate brother,

E. KINCAID.

P. S. I wish some good man who understands medicine would put me up an assortment of good medicines, labelled: I am obliged to give medicines to officers of Government almost daily. I have obtained some from Bengal, but it is very expensive.—*Chr. Gazette*.

MISSIONARY TRIALS.—The Cincinnati Journal has a letter from Rev. C. Washburn, dated at Dwight, Ark. Ter. Aug. 4th, stating, that of the emigrants from the old nation last spring, estimated at 700, not less than from 170 to 200 are in eternity. On their passage, the measles, whooping cough and cholera raged; after their arrival at D., many died of bowel complaints and bil-

ious fever. Sickness also prevailed among the old settlers and the mission families. Eleven adults and nine children of the mission had been sick but recovered. Rev. Mr. Lockwood and a child of Mr. Hitchcock had died. The state of religion was improving. In the settlement on the Vian, between Dwight and the Agency, a general attention had prevailed for some months.

Rev. H. R. Wilson had arrived at Dwight, who had been with the military expedition into the southern Pawnee country. He reported that all the missionary brothers and sisters in the Choctaw country had been sick. When he left, they were convalescent. The state of religion was low. The Choctaws were absorbed in politics.

Those who go out to the benighted with the gospel of salvation, need the incessant prayers of their brethren who abide at home.

CORRESPONDENCE OF THE A. H. M. S.

From the Rev. John G. Bergen, Springfield, Ill., Aug. 23, 1831.

Our readers will recollect that Mr. Bergen went to Illinois about six years since, as a missionary of the A. H. M. S., having been previously, for a number of years, Pastor of the Presbyterian church in Bottle Hill, New-Jersey, from which he asked a dismission for the purpose of seeking a new field of labour in the west. We cannot withhold our own concurrence in the expressions of gratitude with which he now recurs to that important step, and to the blessings which have since attended his ministry. If there be other Pastors of churches, in older and better supplied portions of the country, who are doubting whether it may not be their duty to throw the light of their experience in the ministry upon some new field, let them read the following extract, and look at the great West and South and in view of their increasing wants, ask wisdom of God to decide.

A GRATEFUL RETROSPECT.

If it be a long time since I addressed a line to you, it has not been because my heart was alienated from you or your co-workers, or the benevolent and successful work in which you are engaged. Our church, grateful for favours received, and having ceased, if not to need, to ask aid from abroad, my direct duty of reporting to you of course ceased, and, as far as I could judge from your monthly list of letters, I supposed others had more interesting matter to communicate. But, I believe, further silence is not duty. Often, through the last ten months past, I have been constrained to exclaim, "what hath God wrought." Within this period, I have had the pleasure of organizing three Presbyterian churches in this county. We have now five in the county of Sangamon. When I first came here, I could easily believe that our church would greatly extend in this state and especially to the north of this, if the ground could be occupied soon by our ministry, but was faithless as to great things in this respect in this county, it being already so occupied in town and territory by other denominations. But the hand of God has been with us. We have now upwards of two hundred members in these five churches. It is now nearly six years since, having sought, and I trust received, counsel from the great Head of the Church, I cheerfully resigned my pleasant, prosperous, and central charge in your vicinity, and fulfilled the purpose and revived the desire of my youth, in having my footsteps directed to the west.

And here more than my most sanguine expectations have been realized. My dear brother, we ought to exclaim, "what hath God wrought." The response of gratitude for heaven's mercies, ought to ascend from us here, and from you, and from all the friends of missions and of truth. In all our leading towns and counties, and where ever any of our upwards of forty ministers are now laboring, the incipient steps are taken, and in most cases beyond this, active, vigorous efforts in the temperance, missionary, Bible, education, and Sabbath School causes are successfully making.

A STAR IN THE WEST.

Our college, for it now well deserves the name, whether we consider the extent of the substantial buildings, able to accommodate about one hundred students, and being nearly or quite full, or the number and qualifications of our professors, founded in the prayers of a few of God's ministers and people here, and a few pious devoted young men for the ministry beyond the mountains, the desires and prayers of each being unknown to the other, has greatly received the smiles of heaven at home and abroad. It is properly, and we love to consider it, the child of eastern munificence; and remote posterity, in this distant west, will owe a debt of gratitude, which they will not fail to feel, when the streams shall begin and continue to flow from this fountain, to bless the dearest interests of man for time and eternity. Without such a beginning, such friends and such efforts, what could have been expected in this line even for years yet to come, in a community like this, so new, so various, so discordant, so sparse, so absorbed with local interests? Surely every friend of religion, of science, of primary schools, and of man, acquainted with this, cannot fail to consider it one of the brightest stars of promise in the west.

INFLUENCES OF THE SPIRIT.

But if these are themes of gratitude, how much more are the facts, that the college and many of our churches have been visited by the special influences of the Holy Spirit. It was the principal design of this letter to record and communicate to you, as having a claim by your past aid to this congregation, to know that the grace of God has been so manifested to us in this town as we had never seen it here before. The special manifestation was made in the month of May last. For several months previous, an increased spirit of prayer was enjoyed and breathed by some of our little church. I say little church, for at the largest it was so; but by the formation of the other four in our county, our numbers in the beginning of last winter were less than fifty. Having enjoyed and been blessed with four revivals of religion in my pastorate in New-Jersey, in all of these, this same spirit was manifested by some, and invariably felt in my own soul, so that I can subscribe to the sentiment uttered by a worthy brother, who had been greatly blessed with revivals among his people, that he never knew one there until he felt it first in his own soul.

PROTRACTED MEETING.

In May last, the brethren Baldwin and Hale, having been on a preaching tour to the north, arrived in our town, to rest only an hour and go on their way.

besought them to tarry a night with us at least, and let me call the church together an hour before sunset, for prayer and consultation, and then hold public meeting in the evening. The meeting of our church was the most solemn and affecting one I have ever had with them. A meeting for prayer and public worship, the next day, was appointed, and such appeared to be the state of the church and congregation, that the brethren felt that there was no way clear before them but to abide in this place. The next day, some members from our nearest sister church came to town, and began to reprove us for not letting them know of the meeting. When we told them this meeting was known no where but in heaven till it commenced, they were satisfied, and went home to bring their families and other brethren. That evening the presence of the Holy spirit was specially manifested, the spirit of prayer was increased, the assembly was crowded and truth fell as from heaven, and seemed to rest on the heart, making all to feel "this is none other than the gate of heaven;" verily, "God is in this place." Our meeting continued more than two weeks, and with increasing interest nine days. At that time our Methodist brethren began a meeting which drew a multitude of people, and lasted about a week. Twenty-four have been added to our church as the fruits of this revival, and about thirty to the Methodist. Well may Zion in this town say, "the Lord hath done great things for us whereof we are glad." The heads of some of the principal families were added to our church, but the majority of the converts were youth, descendants of the pious, teachers in the Sabbath School, or scholars. One of my children had been a member about a year, and to the praise of sovereign grace, three others of them have been hopefully brought into the Redeemer's kingdom. Eminently, so far as my own family is concerned, this is revival ground, and the birth-place of souls.

From the Rev. W. Kirby, Blackstone's Grove, Aug. 7, 1834.

RAPID INCREASE.

The church in this place has grown mightily since its first formation. It is only about a year since it was first organized. It then consisted of only eight members, timid, fearful, and trembling for the ark of God. There are now thirty efficient active Christians in this little branch of Zion. There are a few others who will probably unite with us, from more distant settlements, as well as in our own vicinity, which will increase the number to more than forty. Your aid will of course, be needed but a short time. The church will soon sustain itself and contribute to send the Gospel to others.

From the Rev. R. W. Gridley, late of Williams-town, Mass., dated Big Grove, LaSalle Co. Ill., Aug 23, 1834.

We are happy to learn that this beloved brother has entered upon his labors in the far west, with vigor and happy prospects of usefulness; and that his family, long accustomed to other scenes and associations, "are contented and happy." We have only room for the following brief extracts from his letter of the above date.

We had a safe and prosperous journey, and were

kindly received by Br. Porter, and the friends of religion at Chicago. To them I am under many obligations, for the attention and kindness, which they showed to my family while they remained in that place I passed through the counties of Cook, LaSalle, and Putnam, to Peoria, which is the county seat of Peoria county, 160 miles from Chicago. The country is most beautiful, and the soil extremely rich, and in a few years must be densely populated. From Chicago to Peoria, I found but two ministers of our denomination. Big Grove is about twenty miles from Ottawa, and three miles from Fox River; and in this and other places on the river I have now labored between two and three months. There are some excellent families here, and a number who profess religion but no church yet; we expect to form one in September. My labors on the Sabbath are divided chiefly between this place and another eight miles up the river. The people generally attend public worship, and appear grateful that the gospel is preached to them. We have had a Temperance Society, to which half, and perhaps a greater proportion of the people belong. We have three Sabbath Schools, which are well attended, and in which the children seem much interested. We have two prayer meetings a week, besides the concerts on the first and second Monday of every month. Next to preaching on the Sabbath, I have considered family visiting the best means of doing good, and have therefore visited repeatedly most of the families around me; and intend, if my life is spared, to labor much more in this way hereafter. The people so far as I have become acquainted with them, are generally correct in their habits, and value the institutions of the Gospel. Every family is furnished with a Bible, and for the most part, the people abstain entirely from intoxicating drinks; and I do not remember to have heard a profane word during my residence here.

LATEST AND HIGHLY INTERESTING TRACT NEWS FROM CHINA.

The following most interesting letter is just received by the Secretary of the American Tract Society, giving a history of six days' Tract distribution in the interior of China by LEANG AFA, the Chinese Evangelist. With such appeals, reiterated in the hearing of the Churches, shall it be questionable whether the Society are to succeed in their proposed effort to raise, the present year, \$30,000 for the distribution of Tracts in foreign and pagan lands? And yet nearly \$25,000 remains to be raised before April 15, when the Society's year closes. Will the churches present to the Lord their good wishes and their prayers only? Shall not the funds be raised, and remitted? Will any Minister or Christian excuse himself? Will any postpone their efforts, when the year will expire within a little more than five months?

Canton, April 14th, 1834.

MY DEAR BROTHER,—An experiment of the most interesting description is now making in this part of China. A gratuitous distribution of books, on certain occasions to a limited extent, has long been practised in this country; but never, until very recently, have Christian books been liberally circulated here without money and without price. Only a few days ago, (the 23d ult.) on his return from his fifth voyage along the coast, Mr. GUTZLAFF assured us that the demand for books in the places he had visited was greater than it had ever been before. With equal eagerness are Christian books sought for in this neighborhood, as you will see by some of the

brief extracts which I subjoin from an account of a visit to Chaou-king-foo by the Evangelist Leang Afa. He took with him 1,500 copies of the Scripture Lessons; each copy is divided into five volumes, which are of the common size of Chinese books. These 7,500 volumes were printed at the expense of your Society, as *Scripture Tracts*. Besides these, Afa had with him a few copies of the New Testament, and about 3,000 small Tracts, two thirds of which were single sheet Tracts; these latter—Testaments and Tracts—were furnished him by Mr. Morrison, the son of Dr. M.

Chaou-king-foo, or the department of which Chaou-king is the capital, is situated 50 or 60 miles due west from Canton, on the banks of the river which flows by this city. The department of Chaou-king, (which in extent of territory is similar to a county) is populous, containing, probably, a million and a half or two millions of inhabitants; it is divided into thirteen keens, or districts, which are similar to large townships. It was from these districts that young literati were assembled at Chaou-king for examination, which formed the occasion of Afa's going thither for the purpose of distributing books. He embarked in a boat on Saturday the 22d ult. and arrived at Chaou-king on the morning of the 26th, and went immediately about his work, which he continued for six successive days. He was accompanied and assisted by a young man, a fellow-laborer. A few of his books were given away in private, but the greater part of them were distributed in the most public manner: I will subjoin the number which he thus circulated each day, making no distinction between a volume and the small sheet Tracts, but counting each as one Tract.

On the first day, 1,813 were distributed, "and when this was done," says he, "a great many of the literati received them with joy. And many, fearing that they would be all distributed before they could obtain copies, rushed forward with violence to seize the books; and when they had obtained them their joy was excessive; they highly extolled our conduct in distributing so many books among the people, and said we were surely among those who revered the gods and loved virtue."

On the second day, 3,731 were distributed. "When the students knew that we had books in our boats for distribution," says Afa, "they came with many other persons in order to receive them. I had great pleasure in supplying them with copies of the different kinds of books: I gave the most to those from Kwang-si, and to those from the department of Ting-chow, (adjoining Chaou-king on the west;) all these persons received the books with extreme gladness and thankfulness. There were some who presented money, desiring to purchase copies of all the different books; and there were others who strove to obtain several tens of copies."

On the third day, 2,752 were distributed. "The literati, and merchants, and other people from the boats far and near came to obtain the books. And there were some who wished to know what doctrines they contained; I told them that they were chiefly selections from the *True Classic*, the Holy Book, (the Scriptures,) and contained doctrines in the highest degree important to men; advising them, first of all, to adore the great Lord of heaven and earth, and then to believe in the Saviour of the world, in order to obtain the salvation of their souls. There were others who did not ask what the books contained, but grasped them and went away."

Chinese Preaching—of Leang Afa explaining Christian Doctrine

"In the afternoon of this day there was one man came, whose surname was Tsae, and wished me to explain to him the contents of the books. I then discoursed to him in order concerning the doctrines of the heavenly kingdom. I began by speaking to him of God the creator and ruler of heaven, earth, and all things,—who controls, protects, and nourishes all men

throughout the whole world. While I was talking to him about these things, several persons came on board our boat to hear what I was saying. Tsae having now listened for a considerable time, said that he knew that this religion was very excellent; but now as a number of persons had come to discuss its merits, he requested that they might hear more concerning the origin of this mysterious doctrine. I then told them that it was given by revelation from God, and was originally confined to Joo-te-ah (Judea); and that because the people of that nation would not preserve and obey it, and with singleness of heart reverence and worship the great Lord of heaven and earth, but rebelled against him, and paid their adorations to every kind of idols, he dispersed the people of that country, and spread abroad the doctrines to other nations. We who believe this true religion, assist each other in printing and distributing these books in order to persuade men to believe the truth, and so escape misery and obtain happiness. I entreat you to read and meditate on these books with carefulness, then you will gain some knowledge of their profound doctrines, but otherwise you will not be able to understand them. While Tsae and the others were listening attentively to my words, and seeing a great number of persons on the shore looking and trying to hear what was said, and fearing at the same time that a multitude would collect and so create disturbance, Tsae said to me, that this religion was very good, but that he feared so many persons collecting together would create confusion, and that he would therefore retire; he requested that he might come another day and renew the conversation, and then bowed and went away, and the multitude dispersed."

Conversation with four Students.

On the fourth day 1200 were circulated. "After these were distributed," says Afa, "four students came to converse with me on the subject of the religious doctrines contained in the books; and I discoursed to them out of the Scriptures concerning the great Lord of heaven and earth, the soul, the judgement, and the final awards of the righteous and the wicked. I assured them that both the heaven and the hell of the Buddhists were false; and I told them that men were required to believe the holy Scriptures, and that then they would obtain happiness and escape misery. When the men heard these things they commended us for propagating this good and true religion. The conversation being now ended, at their request I supplied them with copies of all the books, which they received with joy; and after expressing their thanks, took leave and went away. At four o'clock on the same afternoon, a military officer sent one of his servants to ask for a set of the books, and I gave to him also a copy of each."

Failure of Books.

On the fifth day 1000 were distributed, and 550 on the sixth day. "During this last day," he says, "a greater number of persons came for books than on any of the preceding days; BUT, alas! THE BOOKS WERE WANTING: all that we brought with us had been distributed. Had we many thousand of copies, they might all be distributed at one of these examinations."

Early the next morning, April 1st, Afa and his friend left Chaou-king, and arrived here in the evening of the next day, rejoicing in the good success which the Lord gave them in publishing abroad his Gospel. This success greatly encourages us, as it will you and all those who are engaged in the promulgation of the Gospel. We felt considerable anxiety for Afa during his absence, and daily interceded in his behalf before God.

Yours in Christian love,

E. C. BRIDGMAN.

Remittances may be addressed to Wm. A. HALLOCK
Corresponding Secretary American Tract Society, No
150 Nassau-street, New-York.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 8, 1834.

From a Correspondent of the N. Y. Observer.

NEW DETAILS OF THE LABORS OF COLPORTEURS IN FRANCE.

HOLBEC, (Lower Seine,) Aug. 9, 1834.

Several months have passed since I wrote to you of our dear and faithful colporteurs, who labor to extend in France the knowledge of the Bible and means of salvation. In this interval I have received many documents on this work of evangelization, and I hasten to communicate the details which may interest your readers. I believe I wrote you before, and I now repeat it; "The journals of the colporteurs give clearer and more extensive information on the religious state of France than can be found in any other book;" for these humble servants of the Lord go from house to house, and they take pharisaism and infidelity by surprise in its true state, before they have had time to put on a mask, or borrowed robes. Besides, the persons to whom the colporteurs address themselves, express their real thoughts, regarding them as simple pedlars.

I will here relate two or three conversations which the colporteurs have held with various persons in the eastern provinces.

First Conversation.

A woman appears to me unusually serious, (at St Claude, department of Cote d'or.) She did not at first wish my books, believing that it was only to deceive her that I spoke to her of the things of God. When I saw this, I took the New Testament and read some passages, particularly chapter vi. of the first epistle to Timothy. When she saw that I was serious, she got her purse to buy of me a New Testament; then she opened her heart to me on the distress she felt at seeing religion disappearing. I told her that the religion of Jesus Christ would never disappear, because, like Himself, it is immortal, but probably we should soon see popery fall, according to the prophecies.

"But," I continued, "this is not what ought to occupy you—you ought to think of yourself, of your personal salvation; what will it profit you, should the whole world be saved, if your soul is lost?"

"I know it well," she replied, but I should not wish to see religion destroyed."

"You are right, you should love religion! but take care that your love for religion be not a mere barren attachment to forms: this is too apt to be the case. We love religion because its ceremonies please us, and our deceitful hearts make us take for piety the miserable feelings produced in us by these ceremonies; then we are esteemed pious, and believed to be fit for the kingdom of heaven, while we are far from it; and in this way, the devil draws us into the eternal abyss."

"Horrible! you will soon make me believe that I am without religion!"

"That is what I wish, in order to lead you to the true religion, that of the heart; for to be religious, it is necessary that the heart be converted to God, to repent of past sins, and lead a new life."

"It is true; but we are so feeble that we soon forgot our good resolutions!"

"Do not flatter yourself then that you have religion; for you have not what is essential. Be not deceived; God is not mocked. To please him you must be converted, and if you do not give him your heart, he tells you: *What is the multitude of your sacrifices to me? as to your feckleness which you lament, seek strength where it is to be found; seek it by prayer, begging God to give you faith for you do not yet possess it.*"

"How! have not I faith yet?"

"No, my dear woman, you have not; you do not believe it is necessary to believe; your faith is only the fruit of the instruction you have received, and not the fruit of the Holy Spirit. But it is He who must give you faith, and he will not refuse it to those who ask him. Ask then faith, but ask it with penitence for your sins. Pray to God to convert you that you may be saved."

"I see well that I have known nothing as I ought to know it, nor felt any thing as I ought to feel it."

"Therefore, turn to God, and all these things will become clear."

After this I left this woman, and she begged me earnestly to return and see her.

Second Conversation.

I found a sick man on his bed, who gave me much pleasure. When I offered to sell him a New Testament, he told me he could not buy it, for he was too poor, and did not know how to read. I asked him if he seriously thought of the salvation of his soul. He replied that his situation obliged him to think of it.

"And how," said I to him, "do you believe you will be saved?"

"Alas!" he replied, "uttering a sigh, I believe God will be merciful to me."

"You are correct, my dear man, but your hope must be well founded; for otherwise it will avail you nothing."

First, do you regard yourself as a great sinner?"

"Oh! I have not committed very great sins; you know young persons always have some faults—and conscience reproaches us sometimes."

"Well! if you are not a great sinner you have no need of mercy!"

"O! who can boast of being just with God?"

"He who, like you, does not believe himself to be a great sinner."

"Alas! we are all great sinners before God."

"It is just, my dear sir, we are all great sinners before God, and though we do not perceive it, the thing is not the less true. The word of God declares it when it says: *There is none righteous, no not one.* But if we are great sinners we must be punished, because God is just."

"God will be merciful to me."

"But then would he not be more just, should he punish you?"

The man reflected a moment as if to reconcile these two truths, which for the first time struck his mind, and he said to me: "I never thought of that; I did not imagine that God would be unjust by pardoning me without punishing me. But how can it be otherwise? We shall then be all condemned!"

"No we shall not all be condemned, for the wisdom of God has prevented this. Is it not written in the Gospel, that *God so loved the world that he sent his Son into the world, that whosoever believeth on him might not perish, but have everlasting life?*"

"Oh!" he exclaimed with transport, "this then is the way for us to be saved! Jesus Christ has then been punished for us! What admirable wisdom!"

"Yes, my dear sir, it is thus that God hath loved us; he has not given us what was of little worth, but, on the contrary, what was most precious. So we ought, in our turn, to give him what we hold most dear, that is to say, our hearts. Such is the sacrifice he asks for all his mercies."

"Oh! this is proper; we ought to love Jesus Christ."

"Yes, we ought to love him; for without him, there is no heaven for us. There is no other name given than his, by which we can be saved."

"Are you a priest, sir? for evidently your calling is not to sell books."

"No, I am not a priest; I am simply a Christian traveling to propagate the gospel."

"Happy be who meets you on his way!"

"Alas!" all do not speak as you do; all do not feel the need of a Saviour."

"For myself, I am happy to have heard you; I would not have failed of your visit for a great deal of money."

"The visit has also given me great pleasure. May God strengthen you by his grace, and give you his peace in Jesus Christ."

"I thank you, and may God also be with you, and keep you all your life."

I left this man after having recommended him to the grace of God, and with the hope of meeting again in heaven.

LETTER OF DR. REED TO HIS CHURCH.

Extract of a letter from the Rev. Andrew Reed to his Church in London, dated Cincinnati, Ohio, July 4th, 1834.

I had, as you know, from the first, serious views of the extent and importance of the services involved in the mission to this country; but they were all rather below than above the reality. They have also increased as we have advanced. It had not been a part of our plan to visit the Canadas; but the earnest and affecting appeals and entreaties forwarded by deputies from that interesting, though neglected country, made it to appear indispensable that it should be brought within our mission. On the whole, since we landed, we have been busily and laboriously employed. One month was employed in attending the annual meetings of the great voluntary societies in New York, Philadelphia, and Boston, and the annual session of the General Assembly. Three weeks have been given to the Canadas, preaching, exhorting, and obtaining information on the state of those provinces; and, I am now, as you will observe by the date of this, moving west and south in the accomplishment of the same purpose. In addition to the duties fulfilled at the several places referred to, I have traveled already above 2000 miles; have had to maintain a considerable correspondence; to be accessible at all times, and to preach the gospel of the blessed God in all places. Sometimes I have felt painfully the pressure of these engagements; and, during the annual meetings, I was ready to sink under them; but, on the whole, I have been sustained above my expectations, and I shall now, I trust, not only be enabled to go on, but to gather strength, and to return to you improved in body as in spirit.

You will have the pleasure of being assured, after actual experiment, that, while we have made some sacrifices for this object, they have not been made in vain. This mission is not premature, it should have been earlier; it is not only proper, it is highly beneficial. Every where the Christians of this land have been prepared to receive us; every where prepared to take enlarged views of the importance of Christian intercourse between the two countries; and every where an immediate good seems to have attended this mission of Christian love from our churches.—They have now additional regret, that their delegates (from different causes) failed to reciprocate the visit; and four instead of two may be expected to appear amongst us next year. The mission has already done much in promoting good understanding and kind feeling; and eventually its influence will do much, I believe, towards making war difficult; the emancipation of the slave certain; the doctrine and

discipline of the churches uniform; and the two nations one in promoting the great cause of liberty, truth, and godliness over the whole world.—*London Evan. Mag.*

From Poulson's Philadelphia American Daily Advertiser.

INTERESTING FACTS.

On the 1st of April last, a committee of seven young men of this city met to consult upon the best means for consummating the benevolent views of the late Dr. Hawes, of Virginia, in reference to his 110 slaves. Several subsequent meetings were held, and in the same month the Constitution of the young Men's Colonization Society of Pennsylvania was adopted, and the Society organized. In the ensuing month, a series of highly interesting public meetings were held, several hundred members enrolled, and several thousand dollars raised. In May, instructions were transmitted to Africa for the purchase of territory, and the erection of requisite buildings for the comfortable accommodation of the first emigrants; and on the 1st instant, (a period of only 6 months after the subject was first discussed) the fine coppered ship *Ninus*, of 260 tons, commanded by Capt. Parsons, an experienced and intelligent man, was chartered by the Executive Committee to proceed to Norfolk for the slaves, and to proceed on her voyage to Bassa Cove, on the 24th inst—the 153d anniversary of Wm. Penn's landing. The committee is engaged in providing an ample supply of all needful articles, to ensure the safety and comfort of their proteges, and there is every reason to hope that, under the Divine blessing, this enterprise of enlightened and expanded benevolence will be crowned with signal success.

It will doubtless be interesting to the friends of the cause to know that the society has obtained the most satisfactory evidence of the moral fitness and general qualifications of their intended emigrants for the purposes contemplated. On the 1st July, their commissioners, Messrs. Cresson and Naylor, proceeded to Washington, and after arranging with the Parent Board the mutual relations of the two colonies, visited the estate of the late Dr. Hawes, where they were received with much kindness by his heirs, and great gratitude by his slaves. In the neighborhood there was an universal manifestation of interest for these People, and expression of respect for their character. On conversing with them, individually, all evinced an ardent desire to fulfil the design of their late owner, with the exception of one old and infirm man, who as he said, having no children to be benefited by the change, preferred staying with his wife, a slave on a neighboring plantation. All the probable contingencies consequent upon the formation of a new and distant settlement were candidly laid before them; but with all these they appeared to be familiarly acquainted, and Dr. Hawes had for years been preparing the for their new position in society, so that the committee found their number to comprise several carpenters, blacksmiths, masons, shoemakers, weavers and dyers, as well as farmers; two were preachers, two school masters, and most of the women expert seamstresses or mantua makers. Much of the work upon the splendid mansion had been performed by the slaves. The carpets, the table linen and bedding, each superior of their kind, were pointed out by Mrs. Thornton, the niece of Dr. Hawes, as their work; and even her own

shoes, elegantly manufactured, were made by them. All agreed with cheerfulness to the temperance pledge required, one of their elders observing that it would be no hardship, as there had been only one pint of liquor used in harvesting two hundred and fifty acres of wheat during weather of unprecedented heat.—One Sabbath was passed in this interesting family. In the evening the slaves, dressed better than most of our laboring classes, assembled in the dining room with the family and guests. The services were commenced by one of the slaves giving out a hymn, and reading a chapter in the Bible, followed by an ardent and very touching and appropriate prayer; after which he requested the gentleman who had manifested so deep an interest in their welfare as to travel some hundreds of miles, on their behalf, to recapitulate to them collectively, the information previously communicated relative to their future home, and after full interchange of sentiment, all reiterated the wish to embark speedily. One very valuable mechanic, belonging to a most benevolent gentleman in the vicinity has been gratuitously manumitted by his master, and will accompany his friends with an outfit of tools and clothing, presented by his late owner, who had just refused 1,000 dollars for him.

Ample evidence was afforded that the South, although indignant at the very thought of being coerced into emancipation, would listen to the voice of kindness, and stood ready to embrace measures which their reason and conscience approved. As the best proof of this, their truly estimable pastor, Rev F. Thornton, at the close of divine service at a neighboring church, read the plans and principles of the new society, in which nearly one hundred of the congregation offered to enroll their names as members of a similar association. And it is equally gratifying to receive frequent assurances, that the mild and gentle doctrines of colonization, together with the practical results of the system, had opened thousands of hearts to embrace the principles of emancipation. Dr. Hawes himself was adduced as a striking instance. He had, but a few years before, contemplated a division of his slaves among his relatives, but on being presented with a copy of the *Liberia Herald*, was so struck with the strong evidence it afforded of the success of colonization, that he forthwith commenced the system which has so rapidly elevated the character of his people, and prepared them for sowing the seeds of civilization and Christianity on the shores of long degraded Africa.

But it is not in Virginia alone, that this happy change of sentiment has been wrought, and already has this society, in the first half year of its brief existence, received earnest solicitations even from Georgia and Tennessee, to accept and colonize far more slaves than its humble means can possibly effect. If, therefore, those who clamor so loudly for immediate emancipation, withhold at this juncture from the society their aid, the responsibility of its denial, in those cases must rest upon their shoulders. The friends of this holy cause will of course contribute liberally to sustain this interesting experiment, and hasten the day when Ethiopia shall stretch out her hands unto God.

From the Protestant Vindicator.

I have the pleasure to send you the declaration of a man who was until lately a Papist; and whose change

was effected by the blessing of God upon the labors of Mr. Sedgwick. It will add another living testimony to the truth of the statements respecting Popery and Roman Priests which appear in the *Protestant Vindicator*. God grant that you may receive many more such testimonies of Papists converted unto the Lord! B. G.

RENUNCIATION OF POPERY.

I am a native of Ireland, where as you know, superstition and papal heresy prevail extensively. My parents were Roman Catholics; and they afforded me as liberal an education as most in my situation received. But alas! I was not permitted to have access to the scriptures; for had my parents allowed this, they would have been excommunicated from the papal church. And not only was I thus kept in ignorance, but Catholic youth in that country are generally treated in the same way, by the clergy of the Romish church. The priests forbid them to read the Bible on pain of excommunication; and blinded as they are by blind leaders, they suppose that if they are once excommunicated by a priest, they cannot escape the damnation of hell. I bless God that he has extricated me from such a community, and given me a knowledge of the truth, which enables me to see clearly the errors of Catholicism. It is fearfully true that those honors which are due to God alone, are given by Catholics to the Pope; for many of them believe that he has power to save or damn sinners, and that his priests have power to forgive sins; having received the same from our Lord Jesus Christ. Thus do many of my relatives believe. O, that I had an opportunity of conversing with them; peradventure I might bring them to abandon Romanism, and embrace the gospel of Jesus Christ.

I heard a priest say to a young man in good circumstances—You must give me a sum of money, that I may pray your father out of purgatory; otherwise he will remain there until the day of judgment. The superstitious Catholic gave the sum demanded; and the priest, forgetful of the God who heareth prayer, sent his petitions flying to the virgin and the saints! Oh, how long will a holy God, who is jealous of his name, suffer such gross idolatry!

Many of the Roman Catholics suppose that their priests can and do work miracles. I have been acquainted with many priests from my childhood up to 1833; and I never witnessed one of their miracles, unless it is a miracle for a priest to sin. With many of their miracles of this kind I have been acquainted.

My opposition to the religious views of my Catholic neighbors exposes me to their hatred, as I well know; but while God is on my side, I fear not what man can do unto me. And if the eyes of any Catholic shall rest on these lines, I beseech him with all my heart, to embrace the true gospel; to sit no longer in darkness; but to come to the light, where he can perceive the truth in all its brightness and glory.

DANIEL RODGERS.

Rome, Sept. 25, 1834.

From the Boston Recorder.

THE ELDER'S TWELVE PRAYERS.

Elder S—— was a distiller, carried on the business largely, and supplied his neighbors with the good creature. At length one, and another, and another, became drunkards, squandered away their property, and reduced their family to beggary and wretchedness. Nevertheless the elder continued to supply them "for the public good," and being a sober man did it "very regularly." By and by one of his customers came to settle with him, and on settlement owed him \$20; and yet had nothing to pay, and nothing with which to supply his family with a rag of clothes or a morsel of bread. He and they were literally destitute. And the Elder inquired of himself, "What has made this man a drunk-

ard, and brought his family to poverty and wretchedness?" Conscience answered, "your whiskey." "And who must answer in the day of judgment?" said the Elder. Conscience replied, "You;" and spoke with a voice which the Elder could not but hear. He went away heavy-hearted, and sorely pressed, as conscience continued to echo, "You must answer at the day of judgment for making that man a drunkard." He retired to bed, but not to rest, or to sleep. He got up, kneeled down and prayed, and went to bed; but obtained no relief. He got up, kneeled down, and prayed again, and retired, and so again and again, till he had gotten up prayed, confessed his sins, implored mercy, prayed for the man and his family whom he had ruined, and laid down no less than eleven times. And his distress grew greater and greater. Not only that man, but one and another and another, great numbers whom he had made drunkards, and for whose ruin he must answer at the day of judgment, rose up to his view, and he was well nigh overwhelmed with the conviction of his guilt. He rose and kneeled down the *twelfth* time before God, and not only confessed his sin, but now for the first time resolved, *without delay*, to forsake it. He promised before the Lord, that no portion of his time or property should ever again be employed in making that which tends to destroy the bodies and souls of men. And he meant what he said. He then lay down and slept quietly till morning. Next morning he arose, cleared out his distillery, and said that no whiskey should ever be made there again. He made known his determination to his children, and his neighbors. One of them thought he became too superstitious, and offered him for the use of his distillery \$500 a year. But he utterly refused, saying that none of his property should ever again be employed by any body in that way. He held to his resolution till his death, and tried to induce all to follow his example. With his children he was successful, and numbers of them, before his death, were hopefully made partakers of divine grace, and heirs of the kingdom of God. The Elder appeared to live the life and die the death of a penitent, and his lately gone to give up his account to the judge of quick and dead. There he expected to meet numbers whom his business had ruined, but as, during a time of divine forbearance, he trusted that he had confessed and forsaken his sins, he died, hoping for pardon, through the boundless mercy of God in a Redeemer.

Would it not be well, Mr. Editor, for all drunkard-makers, and all vendors of the drunkard's drink, *without delay*, to go and do likewise; lest the fire which they have kindled in their own bosoms, as well as the bosoms of others, should burn not only in their living, but in their dying moments, with inexpressible fury, and there be none to quench it? VIRGINIA.

From the Cincinnati Journal.

THE HON. THOMAS GRIMKE, OF SOUTH CAROLINA IS NO MORE!!

The race of this philosopher, patriot and Christian is ended. Invited by the youth of Miami University to lend the influence of his sanctified learning and persuasive eloquence in giving a right direction to forming minds, he left his home in the distant South. He came among us, mature in years and ripe in knowledge, with a fascination of manners rarely equalled, and a heart chastened and elevated by communion with God. Attracted by his fame, multitudes thronged to listen to his lectures before the Education Convention in this city, and none were disappointed. Under his warm appeals the teachers of youth gathered new motives "to spend and be spent," in elevat-

ing the character and shaping the destiny of the rising generation in the Great Valley—new lights in training up plants, that should blossom and bear fruit in the paradise of God.

The writer listened to his address at Oxford, rode with him to this city, and no longer ago than Thursday evening, in company with near one hundred others, shared his society at Dr. Drake's. Little did we then imagine that, he who was the life of our social circle, the admired and beloved guest from the South, would on Sabbath morning be cold and silent in death!

But so it is. Mr. Grimke left this city in the stage on Friday for Columbus, where he expected to meet his brother, Judge Grimke of Ohio. On Saturday afternoon, about twenty miles this side of Columbus, that scourge of nations, the Cholera, seized him. He was left in a public house among strangers. All we have heard in addition is, that on Sunday morning, the spirit of this good and great man departed to the bosom of his God and Savior. The "Great Valley" shared largely in his sympathies and prayers. He loved it, and labored for it while living—his body will sleep beneath its sod, and the "West knows no prouder grave."

The heart of the writer has bled under the necessity which has compelled him to record the above. His consolation is that God infinite in wisdom and benevolence reigns. To him who "doeth all things well" we would submit, under this dispensation, and while we tender our sympathies to the distant bereaved family of the deceased, we bespeak for them the prayers of all who have an interest at the throne of grace.

How to be Free from the Importunity of Soliciting Agents,

I have often heard professors of religion complaining on this subject, that there are so many calls for money—so many agents coming among us—so many appeals to Christian benevolence, it is hard work to get along. In a late conference with a brother on this subject, he proposed a specific remedy for all such distressing applications. He inquired, when you are praying, do you pray, Lord, let thy kingdom come? Yes, with all my soul, I wish and pray that petition every day.—Then said he NEVER PRAY that petition again, and you will not be troubled with those craving agents dunning you so much for money. While you pray that petition, the Lord will send by the hand of some one and another, to prove the sincerity of your heart, and give you an opportunity of helping his kingdom on. If you don't want to help on the cause to the extent of your ability, don't ask it to be done; for if the Lord hears, and answers the prayer, through human agency, (and you know that is the way the Lord works,) if you shrink from doing your part, others will be burdened by having to do your share of the work in addition to their own. Now if you will never pray that petition again, either with your heart or your tongue, you may rest assured it will not be long until you will be entirely freed from the dunning calls of agents. M.

Furnished for the Pastors Journal by a Clergyman.

CONTRAST BETWEEN TWO INTEMPERATE DRINKERS.

About eight years ago I had an appointment to preach in a neighborhood four miles from my church. When the time appointed arrived, I began to look for a text, and one was suggested to my mind which would lead me to speak against the use of intoxicating liquors.—Though I was not exactly pleased with the subject, yet

as I could think of nothing else. I determined to take it, and endeavor to do it as good justice as I could.

It had long been my opinion, that entire abstinence was the only remedy for one who had any appetite for the intoxicating cup. I endeavored to be plain, and honest, and faithful, in what I said on the subject.—The Spirit that dictated the text, applied it to the consciences of two individuals in particular. As they were returning to their respective places of residence, they said one to the other, the sermon was for you and me. They knew they were guilty, and resolved on amendment. S. was more than seventy years old, and has been accustomed to intemperate drinking for forty years, yet he was so fully convinced of the evils of intemperance, that he resolved to drink no more. He kept his resolution, and it is believed, that he has never since tasted a drop of distilled liquor, except in one instance, when some mischievous wretch deceived him. When he first resolved on quitting the intoxicating cup, he was not conscious of having any particular anxiety about the interest of his soul; but when he had renounced this besetting sin, all the sins of his life seemed to be arrayed before him. He saw himself cut off from every other hope, and fled for refuge to Christ. Since that time, to the joy of his Christian friends, and the astonishment of all who knew him, he has maintained the character of an humble and consistent Christian.

Dr. —, the other individual alluded to, was something more than thirty years old. For a time he was anxious about himself as a lost sinner, and resolved to drink more temperately. Knowing his own weakness, and the strength of his intemperate habits, he requested a friend to deal him out a small quantity of spirits, at stated times in the day. He probably imagined that this partial reformation, would merit something, and his anxiety about his spiritual interest began to abate. For some months he continued thoughtful, but not deeply anxious. On special occasions he would take a little more than his stated allowance, till at length all restraint seemed to be taken away. To the great grief of a pious mother, an affectionate wife, and two interesting sons, he returned, like the sow, to her wallowing in the mire. He was naturally amiable and kind, but when under the influence of intoxicating liquors, he was jealous, unfeeling, and cruel, and especially towards his wife. When she saw him come home in a fit of intoxication, she felt that her only safety was in flight. One day he thought she had taken refuge in the cellar, and in pursuing after her, he fell, and was taken up dead.

What a contrast in these two intemperate drinkers! Both were convinced of the danger and wickedness of the course which they were pursuing. S. resolved on immediate reformation, and thereby seemed to invite and cherish the strivings of the Spirit, and to him was given more abundantly.

Dr. —, by resolving on partial reformation, by keeping back a part, grieved the Holy Spirit, lost the power of self government, and was abandoned forever.

By this, and similar cases, which have come under my own observation, as well as by the Word of God, I have learned, that when God calls on a sinner to forsake his evil ways, there is infinite danger in resolving on partial reformation. "If thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire." "If thy hand offend thee, cut it off." If it is not cut off it is retained, and the inevitable consequence must be the final loss of all.

CHRISTIAN LIBERALITY.

As the various enterprises of benevolence are advancing in our land, it is interesting to observe how often the Lord, by the discipline of his providence and the

renewing influences of his Spirit, is raising up new helpers. If this were not the case, there are so many professing Christians who do little or nothing for the cause of God, so many who endure only for a time and are then choked off from their duty by the cares of the world and the deceitfulness of riches, that soon, we might fear, the godly man would cease and the faithful fail from among the children of men. But this threatened and fearful result of the unfaithfulness of the multitude, the Lord is constantly averting, by calling in new and more devoted servants. And instances of those who count not their lives dear to them, if they may serve Christ in the conversion of souls, appear to be more frequent than formerly. Yet they are few, though increasing. They deserve therefore, in every proper way, to be held up for the imitation of others.

Let the reader if he can, enter into the secret feelings of those who, with humility and the single purpose to do good, contribute of their substance to the same cause for which the Saviour died, and imagine how blessed it is thus to give. I know not the individual, nor where he lives; "God knoweth." But I do know one of his contributions. The writer of this article received it. It was a *thousand dollars*, communicated by mail, to be appropriated to such objects of Christian benevolence as might seem most adapted to promote the glory of God and the salvation of men. It has been so appropriated, but the name of the donor was carefully concealed, and is probably known only to himself and the Searcher of hearts. Another, a few days since from a distant part of the country called, and unsolicited, left his pledge of a *hundred dollars a year*, during life, to the cause of Home Missions, with directions as to the manner in which to draw for it in January of each year. And a letter from a beloved brother in the ministry in another state, is now before me, from which I copy the following words,

"During a revival of religion among my people last spring, there was a man converted, who seems to have set his heart upon doing good, and he feels especially interested in the cause of Home Missions, and says the rising West must be supplied with the ordinances of the Gospel. He wishes to know whether an individual can be found, who is willing to go into the far West, and labor to do good to the souls of men; who possesses the true spirit of Christian self-denial, and is willing to take up the cross. If such an individual can be found, I think he will sustain the greater part of his support, perhaps the whole. He is not a man of very large property, and has labored as hard as almost any other for what he has; and is now, though considerably advanced in years, constantly occupied in his business.—But he wishes somehow to be preaching the Gospel in his stead, (as he cannot go himself,) where he is most needed."—*Pastors Journal*.

From the *Charleston Observer*.

CAMP MEETING AT BUFFALO, N. C.

Brother Gildersleeve.—I have just had the pleasure and the privilege to meet with the Fayetteville Presbytery, whose sessions commenced on the first day of Oct. at Buffalo Church. A camp meeting was held in connection; the details of which, at least some of them, I wish to communicate.

Preaching was continued at the "stand" or arbour in open air during the day and at night, for five days. On Saturday, Sunday and Monday, the congregation was very numerous—estimated differently at two or three thousand. Great order and decorum were preserved throughout the meeting. From Saturday morning a deep solemnity prevailed. The Spirit of God was evidently present. The saints were refreshed and made joyful. Sinners were convicted of sin. Anxious seats were sought by those, who desired the special prayers

of the Church, and advice as mourners for sin. The number of this class was great. On Sabbath morning sixteen were added to the Church by profession. After two sermons in the arbor to a solemn assembly of more than two thousand souls, the communicants were requested to repair to the Church, a distance of about two hundred yards. They were led by the Ministers singing as they went.

"Children of the heavenly king,
"As we journey let us sing." &c.

The effect was electrical, aided by the solemn procession of more than five hundred professed disciples of Jesus, who sat down together to commemorate His dying love. This company filled the Church, and the immense congregation left behind had their attention occupied by preaching, which was continued at the "stand."

On Monday morning at 10 o'clock, the closing service was held. The number of the audience continued undiminished. I preached—and a more attentive and solemn congregation I never addressed. There was deep solemnity and many tears. When the meeting was dismissed there was great emotion, and much sobbing aloud. After the benediction the company continued to keep their places. For half an hour, until I left the ground, they stood before the preachers stand in almost an unbroken phalanx, as if they could not turn from the Holy God, who in great majesty and mercy had passed before them in that place. But it was necessary that the meeting should close. We could not prolong it. Nearly 3000 had been fed in the wilderness for several successive days, with a liberality which excited my gratitude and admiration. Many seemed to say—"the harvest is passed, and the summer is ended, and we are not saved."—But I trust the Lord will be with them still, and that the Church will be greatly increased in numbers as the result of that meeting.

Buffalo and Union Churches have been greatly blessed with a continued revival for more than a year past, and increased by the addition of 399 communicants. I hope that brother McCullum, their favored Pastor, will give to the public a more particular account of that remarkable work of grace.

The Presbytery had a pleasant meeting in the disposal of its business. They licensed two young brethren from Union Theological Seminary to preach the Gospel, and received two candidates under their care. A motion was introduced on Friday morning to approve and adopt the "Act and Testimony,"—which resulted after a full discussion, in the adoption of resolutions disapproving the "Act and Testimony," by a vote of twelve to two—the Moderator who declined voting, being also understood to be in the minority, as his signature had already been placed to the "Act and Testimony." The other two were Elders.

At a convocation of teachers and other literary gentlemen in Cincinnati, several questions for amusement and others for information were asked, and decided as follows:

What is the nativity of each individual composing the company? England 7; New England 27; New York 8; New Jersey 2; Pennsylvania 9; Virginia 3; North Carolina 1; Kentucky 2; Ohio 8.—69.

Has a spirit of emulation a favorable or unfavorable tendency employed as a means to promote improvement among young persons? Affirmative 62.—Negative 7.

Is it expedient to employ the rod in restraining youth. Affirmative 44.—Negative 25.

How many pupils can one person instruct to the best advantage?—30.

Should the Bible be adapted as a school book?—

Affirmative, unanimously. Should it be studied at particular times set apart for the purpose, or indiscriminately with other studies? At particular times,—One dissenting voice.

Should the study of the ancient classics be required as a necessary branch in our colleges and universities? Affirmative 32.—Negative 26. Neutral 6—several of the company having retired. Should the studies in regular institutions be uniform and all the students required to pursue the same course? Affirmative 28.—Negative 30.

Should the study of mathematics be required in every regular institution? Affirmative 36.—Negative 23.

Should anatomy and physiology constitute a part of popular education. Affirmative 57.—Negative 1.

Should the system of giving diplomas as now practised in colleges be abolished, and certificates substituted?—Affirmative by a decided majority—not counted.

Should female education be confined exclusively to females? Affirmative 5.—Negative 18.

Should chemistry and natural philosophy be studied by females? Affirmative 21.—Negative 3.

Should the government of the teacher extend beyond the bounds of the school-room and school-yard? Affirmative 27.—Negative 5.

At another meeting on a similar occasion, the question—Has the system of instituting printed questions in elementary school-books, a favorable or unfavorable tendency? Affirmative 8.—Negative 6.—Neutral 3.—*in Jour.*

From the New York Observer

MY COUNTRY SEAT.

I was standing by a neat but very plain dwelling house in the country with a city friend, whom, upon my arrival a moment before, I had unexpectedly met there. As I cast a look through the open door into the parlor, the furniture seemed to correspond with the exterior; it was somewhat faded, but comfortable. After the first inquiries had been mutually made and answered, I looked again at the house, and asked, Is this the country seat you have so long thought of building? Is your favorite project accomplished in this?

No, he replied, this is my stopping place—a lodge in the course of my pilgrimage for me and mine. But my country seat is in Ohio, one at least, and another in Michigan. Why what do you mean? You live in New York and build country seats 600 or 1000 miles off?

I call them my country seats; for the money I meant for a country seat here, I have laid out in them. They are indeed not for me to live in: in a word they are two plain churches in which I trust the Lord will dwell. I heard of two feeble congregations in need of churches in which they might assemble to hear the gospel of Jesus. Comparing the expense with the estimates of my architect I found the two and this would cost less than I had purposed to spend for a new house. This dwelling answers every important purpose of a summer residence. It gives health to my wife and children and repose to me, while my business allows my absence. It merely fails to give me the credit of owning a fine house, and living in style.

I thank God, said I, that he has given you the heart to care more for his honor, than your own, for his cause than a life of display. Well, let it be, that men of worldly feelings do not look upon your summer abode with admiration; you shall look from heaven with joy upon those edifices, and as your Heavenly Father transfers one and another from these retired spots to the presence of his glory, you shall say, this soul and that was born in a country seat of mine.

The thought was so pleasing that it awoke me, and lo, it was a dream! My friend is still planning his country seat.

Y. T.

We have rarely felt such a cold chill of disappointment as in reading the last sentence of the above. Is it ALL a dream? Is there no such reality? When shall it be?

TOBACCO.—The editor of Zion's Herald, who says he has declared war "to the knife" against the filthy, noxious, poisonous weed, says in his last paper:—

"We happened to be present when the following resolutions were passed by the N. H. Conference, and well remember the thrill that ran over us, upon beholding a large body of clergymen, rising *en masse*, as an evidence of their utter detestation of the practice of using this loathsome weed. They are furnished us by a correspondent.

Resolved, 1. That in the opinion of this conference the habitual use of tobacco, either in *smoking*, *chewing* or *snuffing*, is not only a useless, but an *injurious filthy* practice.

Resolved, 2. That we do advise and earnestly request all the members of this conference who are now in the habit of using it, to discontinue its use, *especially*, while in the house of God, and place of religious worship.

PROCLAMATION.

By WILLIAM L. MARCY, Governor of the State of New York.

For the purpose of rendering devout acknowledgments unto the RULER OF NATIONS, for the dispensation of His numerous favors vouchsafed to the people of this State, during the past season, I do hereby, in compliance with established usage, recommend *Thursday, the eleventh day of December next*, to be observed by them as a day of Public Thanksgiving.

In witness whereof, I have subscribed my name, and affixed the L. S. privy seal of the State, this 27th day of October, 1834.

W. L. MARCY.

Imprecation Answered.—About two years ago, a Black Man had a quarrel with his wife and left her. In the act of parting, he knelt down and prayed that if he ever returned to her again, he hoped the Almighty would strike him dead. A few nights ago, the man returned, and his prayer was literally answered. He came to his death in an instant by the visitation of God. This is but another illustration of the truth that imprecations upon one's self uttered in rashness, are not unfrequently visited by the very judgment invoked.—*Chas. Obs.*

CRUSH THAT SERPENT.

What a delectable shrieking a young lady makes (and sometimes an old one, too,) when she discovers a serpent in the path! How very much she is alarmed! How pale she turns! and how she calls aloud for some more stout hearted person to come, and "kill the snake!" Well it's all right—ladies have a right to be afraid of serpents, and such of them as are poisonous, and have the means of doing mischief, ought to be despatched at once, out of harm's way.

This is the season of serpents. In some parts of the country they are very numerous. We suppose these reptiles, of some variety or other, are to be found in the meadows in all parts of the country, at this season of the year: and they are generally considered dangerous, and the more so if the attack is unexpected.

This is an ugly subject to write upon, and it is not improbable that some of our fair readers, of delicate nerves, will begin to tremble before they lay down this paper, and as soon as possible afterwards, dream about snakes, and wake up in a fright. But if they do, the fault is not ours. There are serpents in existence, and they are dangerous, whether we say any thing about them or not; and persons who have a particle of wisdom will take care to shun danger, when they are told of it in advance.

There's a serpent now—all in a coil—it seems to be asleep, and altogether harmless—but touch it at your peril, with any thing but a shillalah! Crush it instantly, or some one will be bitten—poisoned—before the sun sets!—"But where is it?" Don't you see it? Lay down your scythe, and go to that tall bunch of grass that has been left standing down there by the spring—see that ugly black jug—the poisonous serpent is in that jug, and ready to—(ugh! how shall we tell it?) ready to run down any one's throat that makes free with it!—Crush that serpent, as you would a copper head!

But there's another! Take care madam, you are not out of danger. Your husband, your son, and your lover, Miss, may be bitten, and fatally bitten before they are aware—and you may be to blame, for the reptile is in your custody. "Where; not in the house is it? Do you say there's a serpent in the house?" Yes it is. Go to your parlor—to your closet or sideboard, and there you'll find it. It may not appear venomous—you may have sported with it, and have escaped thus far—but my word for it, the bite is poisonous. It has killed thousands. Of all venomous reptiles, the "worm of the still" is most to be dreaded. It has destroyed more lives, a hundred to one, than all other serpents put together. Crush it, wherever you find it—in the meadow or the parlor. Have no parleying about it. While you hesitate, it may sting you.—*Temperance Advocates.*

ONE CURSE REMOVED!!!

The Inquisition of Spain is annihilated!!! This horrid institution has been long upheld by popish intolerance and intrigue. Tens of thousands of Protestants have bled under its fangs—but its days are ended! The spirit of free principles has planted her foot in Spain, and the monuments and enginery of popish priestcraft and domination are crumbling!

Our jesuits will be compelled to admit that the inquisition, having enjoyed the approbation of popes,

cardinals, and councils, was a divine institution. They of course will put on sackcloth and weep, while the nations are shouting over the destruction of this limb of popery!

If the catholic church is *infallible*, then the doings of the inquisition have been *right*. If our jesuits refuse to defend its murderers, they acknowledge that their popes and councils may *err*. Which course will they take! The National Intelligencer gives us the following:

INQUISITION ABOLISHED IN SPAIN.—This important event is announced in a late London Patriot, in the following decree, dated the 15th of July:

'Art. 1. The tribunal of the Inquisition is definitely suppressed.

'Art. 2. The property, income and other goods, belonging to this institution, are to be applied to the payment of the public debt.

'Art. 3. The produce of the 101 canonships dependent upon the Inquisition, are to be applied to the same purpose.

'Art. 4. The *employees* attached to this tribunal and its dependencies, who possess ecclesiastical prebends or civil employments in remuneration, shall have no right to receive their emoluments from the funds of the said tribunal.

'Art. 5. All the other *employees* are to receive the amount of their salaries from the sinking fund, until they have been otherwise provided for.'

We earnestly hope, that the honorable example thus set by Spain, will seal the doom of this cruel slavish institution, which had its origin in that country. *Priscillian*, a mild and eloquent man, was the first victim of religious intolerance under this system. *Torquemado*, the inquisitor general, is said to have tried and tortured, in the course of fourteen years, eighty thousand persons, of which six thousand were executed!—*Cin. Jour.*

KEEP THE WEIGHT ON.

An ardent temperance man, in the eastern part of the state, with whom we were conversing a short time since, remarked, I am not a member of much influence; and since I cannot expect that my influence will weigh much in the world, *I feel as though I ought to keep the weight on all the time.* There is much force in the remark. There are very many in the world, who are not reputed men of much influence; but by keeping their influence, such as it is, constantly operating, they accomplish much, and are at length numbered among the richest benefactors of their race.—*Baltimore Herald.*

Mr. Franklin Brewster, formerly of Boston, who died lately at Detroit, appropriated in his will, \$5000 for the education of pious young men for the Ministry, and \$5000 for education in Detroit.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

From the Charleston Observer.

DEATH OF THE HON. THOMAS S. GRIMKIE.

The mournful intelligence that this distinguished individual had fallen a victim to the Cholera in Co-

lumbus, (Ohio,) was received by Thursday's mail, and threw a gloom over the whole city—a gloom that will not be confined to our own population, but will extend wherever his name, his talents and his virtues are known. The circumstances of his death have not been detailed. From notices in the Ohio papers, we perceive that he had delivered several Literary Addresses which were much admired; and it was partly on an invitation from a Literary Society in the Miami University, that he visited Ohio.—He had a brother also residing in that State, the Hon. Frederick Grimke, whom he had not seen for a number of years.

Having, we learn, fulfilled his appointments and taken leave of his brother, he came to Columbus with the expectation of reaching Charleston, by the close of the present week. He was, however, arrested by the Cholera in Columbus. His brother was sent for, and arrived but a short time before he expired. The powers of utterance had forsaken him; but he was calm, tranquil, and composed. The same equanimity of temper for which he was remarkable in life distinguished his closing scene. Mr. G. was in the prime of life, and apparently in the meridian of his usefulness. His attainments were various and extensive—his industry was unexampled, and by the help of method which he observed in every thing, he was enabled to perform more, and do it well, than any of his cotemporaries. Under the pressure of professional engagements, as extensive as any of his brethren at the bar, he found leisure for literary pursuits, and it is truly said of him that there "was no stream of human knowledge of which he had not drank at the fountain." But what renders his death a peculiar calamity, is, that he lived for society. In every plan of benevolence he was actively engaged, and to every charitable and philanthropic object he liberally contributed. The Bible, the Sunday School, the Tract, the Temperance, and the Missionary cause, have each lost in him one of its firmest friends, its ablest advocates, and its liberal supporters. He brought his various acquisitions to bear upon the welfare of Society. He studied its peace and its purity, and he looked upon the Bible and its institutions as the only efficient means of renovating the world. The spirit of Christianity pervaded all the productions of his pen, and he was never afraid or ashamed to let it be distinctly known that he was actuated by Christian principles. But his work is done—and Oh that his mantle may fall upon some one who will more than occupy the place which he filled with distinguished honor and usefulness.

At his residence in the city of Washington, on the 23d ult. John Adams, Esq., son of J. Q. Adams, Ex-President of the U. S.

In this city, on the 22d ult. Charles Lewis Cottu, youngest child of Mr. Benjamin Beecher, Jun. aged 8 months. A child of Mr. Joseph Hill aged 3 years. On the 20th ult. Mrs. Elizabeth Daggett, widow of the late Henry Daggett, Esq. in the 70 year of his age.

In Killingworth, on the 18th ult. Mr. Edwin Wilcox, aged 32. On the 15th ult. Adam Stanton, Esq. in the 86th year of his age—distinguished for piety and integrity of character.

In Somerset, Ms. 18th ult. of locked jaw, Capt. Joseph Brown, aged 58.

S. Hunt

Poetry.

From the London Patriot.

THE LAST NIGHT OF SLAVERY.

Let the floods clap their hands ?
 Let the mountains rejoice !
 From our own native sands
 Breathes the jubilant voice :
 The sun that now sets on thy waves, Caribbee,
 Shall gild with its rising the Isles of the Free.

Let the islands be glad,
 For the King in his might,
 Who his glory has clad
 With a garment of light,
 In the waters the beams of his chambers hath laid,
 And in the great waters his pathway has made.

No more shall the deep
 Lead its awe-stricken waves,
 In their caverns to steep
 Its wild burden of slaves :
 The Lord sitteth King—sitteth King on the flood,
 He heard, and hath answered the voice of their blood.

O ! what of the night ?
 Dost thou the crucifix bend ?
 When shall glimmer the light
 That gross darkness to end ?
 Deep in the Pacific has sunk the last gleam,
 That o'er the dark horrors of bondage might stream.

Brief, brief, is the night
 Of the tropical zone,
 Ere a balance of light
 Shall the darkness atone ;
 And thus for black ages may brightness return,
 Nor fail till the dawn of eternity burn.

The sunlight must glance
 On our freedom-girt shore,
 Ere its splendors advance
 Their blest ransom to pour.
 Our rivers and vales must reflect the first glow,
 That captives shall freed from captivity, know.

Now fades on our sphere
 The last vigilant star ;
 From moorland and mere
 Rolls the mist-cloud afar ;
 And springs from the Levant a life-teeming ray,
 To chase deeper shadows than midnight's away.

Dispel the blue haze,
 Golden fountain of morn !
 With meridian blaze
 The wide ocean adorn
 The sunlight has touched thy glad shores, Caribbee !
 And day now illumines the Isles of the Free !
 Sheffield, August 1, 1834.

* The Southern Constellation, which appears to bend at midnight.

BEAUTIFUL ANECDOTE.

Extracted from the memoir of Rev. Samuel Kilpin, late of Exeter, England.

In Mr. Kilpin's school were two boys, brothers, from 11 to 12 years old. One of these children had, after repeated admonition, manifested a determined obstinacy, and sulky resistance. Mr. Kilpin told him that the result of such conduct would be a chastisement not easily to be forgotten. He was preparing to inflict it on the still hardened child, when his brother (Paul,) came forward and entreated that he might bear the punishment in the place of his brother. Mr. Kilpin remarked, "my dear Paul, you are one of my best boys, you have never needed chastisement, your mind is tender, I could not be so unjust as to give you pain my precious child." The dear boy said, "I shall endure more pain to witness his disgrace and suffering than any thing you could inflict on me, he is a little boy and younger and weaker than I am, pray sir allow me to take all the punishment, I will bear any thing from you. O do, do, sir take me in exchange for my naughty brother. Well, James, what say you to this noble offer of Paul's ? He looked at his brother but made no reply. Mr. K. stood silent. Paul still entreated for the punishment, that it might be finished, and wept. Mr. K. said, "did you ever hear of any one who bore stripes and insults to shield offenders, Paul ? "O yes, sir, the Lord Jesus Christ gave his back to the smiters for us, poor little sinners, and by his stripes we were healed and pardoned. O sir, pardon James for my sake, and let me endure the pain. I can bear it better than he." But your brother does not seek pardon for himself, why should you feel this anxiety my dear Paul ; does he not deserve correction ? "O yes, sir, he has broken the rules of the school, after repeated warnings : you have said he must suffer, therefore, as I knew you would not speak an untruth, and the laws must be kept, and he is sullen and will not repent, what can be done sir ? Please to take me because I am stronger than he." The boy then threw his arms round his brother's neck and wetted his sulky hardened face, with tears of tenderness. This was rather more than poor James could stand firmly. His tears began to flow, his heart melted, he sought forgiveness, and embraced his brother. Mr. K. clasped both in his arms, and prayed for a blessing from him, of whom it is said, "He was wounded for our transgressions." &c.

It would be easy to make remarks on this, (in my opinion) beautiful anecdote, but they would be like painting the diamond. Yours, &c.

Cross and Journal.

TEMPERANCE NOTICE.

We are requested to state that the Temperance meeting of the Western District of New Haven Co., advertised to be held on the 11th inst. is postponed to the 18th, at 10 o'clock A. M., to be held at Oxford.

TERMS.—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance ; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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